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philosophy underlying. He reaches the conclusion that

"*Faust*, if rightly apprehended, offers two poisons, each an antidote of the other, which joined together help and strengthen. Neither Euphorion's idealism that will not touch the earth, nor, Mephistopheles' realism that will not rise above it, but that just balance that idealizes the real and realizes the ideal,—that is the world wisdom of *Faust*."

Schiller's early experiences and efforts, the course of his development from the bombastic, absurd *Robbers* to the clear heights of *Tell* or *Maria Stuart* or *Wallenstein* forms the subject of the next two chapters. Schiller 'On the Height' is no longer the social iconoclast of earlier days. "In his prime his influence was rather fructifying, refining, emancipating,—in language, in art, and in social and political life." True, the present age retreats more and more from Schiller's ideals of literary requirements. Perhaps we ought to love and revere him more for the effect his art had on Goethe and on elevating popular literary tastes in his day and generation, than in the intrinsic depth and worth of his labors. This sounds like heresy, yet we are disposed to agree quite largely with the author's estimate, when he says:

"At times there seems to have been danger that Schiller would become a poet of the school room. But to make him that alone would do grievous injustice to the battle he fought, and the victory he contributed in no small measure to win, for those ideals of truth and beauty to which he dedicated his life. And, though our credence in these should be outworn, the fruit of his inspiring friendship in the rich aftermath of Goethe's productivity should secure him a grateful and enduring memory."

Much that is said in the chapters on Richter, Heine and the modern period is exceedingly helpful and suggestive. The ultra-conservative as well as the ultra progressive student would find objections to the calm, dispassionate estimates given. In the chapter on 'Imaginative Literature Since 1850' the treatment is too condensed and encyclopedic to produce the effect the rest of the volume has. Up to the last essay, the materials for independent judgment are furnished. There is no glossing over, little or no hero-worship, nor, on the other hand, is there any super-

sensitive Puritanism. The reader cannot fail to have a juster view of Heine and his labors, of the conditions and limitations under which he lived and wrote, of the range and quality of his genius, when he has perused the forty pages devoted to him. Here, as elsewhere in the volume, we have a simple, straightforward exposition of what, to the vast majority of foreign students, must be the bone and sinew of the study of German.

Some few typographical errors have crept in; as, p. 11, 'holly'; p. 70, 'Volker'; p. 93, 'Wulfenbüttel'; p. 112, 'Dicht ungesund'; p. 185, 'ccntury'; p. 257, 'Kräniche'; p. 258, 'Burgschaft.' Why Dr. Wells writes 'Friedericke Biron,' pp. 119, 137, 401, instead of 'Brion' I cannot say.

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GERMAN LANGUAGE.

Unsere Muttersprache, ihr Werden und ihr Wesen, von Professor O. Weise. Leipzig: B. G. Teubner, 1895. 8vo, pp. ix, 252.

THIS attractive little book has earned its author the prize offered by the *Allgemeiner deutscher Sprachverein* for an essay of the following character:

"Die Arbeit soll eine auf wissenschaftlichem Boden ruhende, gemein verständliche und übersichtliche Schilderung der räumlichen und zeitlichen Entwicklung unserer Sprache sein, die das Hauptgewicht auf das Neuhochdeutsche legt. An diese kurz gefasste Geschichte der Muttersprache soll sich eine anregende Darstellung der gemeinen hochdeutschen Sprache unserer Zeit schliessen, die nicht in der Form einer lehrmässigen Übersicht oder eines Nachschlagebuchs, sondern als eine lebendige und anschauliche Erörterung gedacht ist und zwar in einer Weise, die geeignet erscheint, die äusserliche Auffassung vom Wesen der Sprache zu bekämpfen und die weiten Kreise der Gebildeten zu fesseln und zu unterrichten" (p. iii).

The writer has clearly conceived and constantly borne in mind the object of the *Verein*, and no general terms could better describe his work than those of the conditions which it was written to fulfil. It is essentially a "popular" book. One would think it could hardly fail to become popular in Germany; for its readable and intensely patriotic narrative sets

forth a considerable array of facts about their language, in which a large portion of the German public must be glad to be so pleasantly instructed. As to foreign readers, one cannot speak so unreservedly; yet those who can make allowances for a rather absurd type of German patriotism will find much here to interest and edify. The treatise is elementary, and intelligible to anyone that can read German. To the advantages, however, of a "vivid and untechnical discussion"—not free from dangers of its own kind—must be reckoned as disadvantages the necessary brevity of treatment accorded to purely linguistic phenomena, and the impossibility of introducing material in an order satisfactory from the point of view of linguistic science. Professor Weise has neither avoided these dangers nor overcome these disadvantages. A good deal of his philology would lose its force to one not already familiar with the truths it embodies, and on the other hand, the fallacious metaphors which it has been the most earnest endeavor of the modern school to avoid, flourish in this book like a green bay tree. Furthermore, that must be regarded as an extremely unhappy arrangement which devotes but one chapter of thirty-six pages to a historical sketch of the German language, and begs the reader, as Professor Weise does, to take each of the following chapters as supplementary to the first; especially when those chapters are occupied with comparatively unrelated topics like "Beziehung der Sprache zur Volksart," "Die Stammesart (Ober- und Niederdeutschland)" and "Die Standesunterschiede (Mundart und Schriftsprache)." The author circles about his subject, surveying it from different sides, while all historical data are introduced by the way, as they happen to serve his immediate purposes.

The author has his eye mostly on the *Wesen* of the language, and his treatment of it is much more satisfactory than his treatment of the *Werden*; yet for most purposes the *Werden* is the more important matter. With respect to this, the best thing that can be said of the book is, perhaps, that it is a sort of etymological dictionary in connected discourse—not, to be sure, a book of reference for individual words, for in spite of the index

added to the second edition it is not adapted to the purposes of a dictionary, but a series of essays in which the etymology of a long list of words is given incidentally. In his discussion of the *Wesen*, Professor Weise has pointed out many significant features of modern German, and theorized largely about the differences between German and other languages, and about the source of these differences in national character. A good part of what he says is self-evident; for instance,

"Er [i.e. der Wortschatz] sagt uns, dass wir von den Oberdeutschen mit den Eigentümlichkeiten des Hochgebirges bekannt gemacht worden und bei den Niederdeutschen im Seewesen in die Lehre gegangen sind" (p. 67),

and much else, not so certain. In either case, there is nowadays no place in howsoever a "lebendige und anschauliche Erörterung" for such expressions as:

"Die Germanen umwohnen, in mehrere Zweige geschieden, die Gestade der Ostsee. Aber wie siedendes Wasser leicht überwallt, so ist auch die überschäumende Kraft des wanderlustigen Volkes noch nicht zur Ruhe gekommen, so sucht auch seine Sprache bald die Fesseln der altüberlieferten Form zu sprengen. Während die Genossen der Urzeit, die übrigen Indogermanen, bis dahin mehr die weichen Selbstlauter, das zarte Fleisch des Wortkörpers, angetastet hatten, waren die Schläge, die die Germanen unbewusst ihrer Sprache, versetzten, vornehmlich gegen die härteren Mitlauter, das feste Knochengestüt am Leibe der Wörter gerichtet" (p. 2).

How people can strike such blows unconsciously is a mystery, unless it be after the manner of Just in *Minna von Barnhelm*, and then it is a wonder that the people are not awakened by the movement. More misleading still:

"Steht die freie Behandlung der Geräuschlaute (Lautverschiebung) mit dem kühnen Freiheitssinn und dem unbändigen Thatendurst der alten Germanen im Einklang, so zeigt ihr Verfahren gegen den Wortton, dass sie bald den Inhalt höher schätzen lernten als die Form, das Wesen höher als den Schein."

It would be easy but needless to multiply these examples. Those given indicate sufficiently either that the author holds entirely erroneous views concerning the *Wesen* of language and the causes underlying sound-changes, or that he indulges in figures of speech to an extent which precludes a clear

and accurate presentation of such matters. Infelicities of expression involving misapprehension of matters of fact are equally numerous.

The chapter on the "Wortschatz ein Spiegel der Gesittung" (pp. 87 ff.), for example, suggests more than one query as to historical accuracy. There is no precise indication as to what the period under discussion is, though most of the signs point to remote antiquity. The author speaks of the possession of herds by the Germanic forefathers, of the use of cattle as currency, and adds:

"In der Wendung 'eine Schuld beitreiben' schimmert noch deutlich die Erinnerung an eine Zeit durch, wo die Schuld in wirklich gangbarer, d. h. vierbeiniger Münze beglichen wurde. Endlich lassen die Worte 'seine Haut zu Markte tragen' noch ziemlich klar erkennen, dass man einst die Häute seiner geschlachteten Haustiere als Bussgeld verwendete" (p. 91).

... "Vom Vieh ist auch die übertragene Bedeutung des Umstandswortes 'überhaupt' hergenommen; *über houbet*, d. h. 'über die Häupter des Viehs hinweg'" (*ibid.* Note 4).

I fancy it would be difficult to trace these expressions back to a time anywhere near the period described; *überhaupt* and *gangbar* are not found until the late Middle High German period, the latter appearing first in negative form (cf. Grimm, Kluge). The same criticism applies to *unter den Hammer kommen* (p. 99), referred to the hammer of Thor and the "steinerne Hammer von unseren Vorfahren noch als Waffe benutzt," and *eine Zeichnung entwerfen* (p. 101, Note 4) derived from the "Sitte des Runenwerfens." Of like character is the curiously naïve remark:

"Die ehelichen Verhältnisse waren gut; natürlich fehlte es auch nicht an Ausnahmen. Die Stabreimformel 'Kind und Kegel' ... giebt in dieser Hinsicht zu denken" (p. 96).

Kegel is like *überhaupt*, a Middle High German word.

In comparing Middle with New High German, Professor Weise is infelicitous when he says: (p. 13) "die Fürwörter boten vielfach andere Formen: *des, wes, der, den*=*dessen, wessen, deren, denen*." Of course, it is the latter forms that need explanation, not the former. Again, in contrasting German with French accent he says:

"Im Deutschen liegt schon seit sehr langer Zeit der Hauptnachdruck meist auf der Stammsilbe, welche die Bedeutung, den eigentlichen Gehalt des Wortes in sich schliesst, ... "Diese Regel erleidet meist nur in dem Fall eine Ausnahme, wenn eine andere Silbe für den Wortsinn von ausschlaggebender Wichtigkeit ist: z. B. unklar als Gegensatz zu klar." (pp. 44 f. and note).

The omission of such obvious exceptions as compound nouns and separably compounded verbs, is significant of the method which does not undertake to tell the whole truth in matters of this kind. Verbs fare no better. The relation of *kann* and *kennen* is beyond question; yet it is certainly not in the proportion, "*kann: kennen*=*gewann: gewinnen*" (p. 144); so, "Bei den schwachen [Verben] ... bleibt der Stamm fast durchweg unverändert" (p. 140), but why not adduce the classes of *bringen* and *brennen* instead of saying "fast durchweg"? And why not explain the formation of causative from active verbs instead of contenting one's self with:

"Zu einem Mittel der Unterscheidung zwischen zielender (transitiver) und zielloser (intransitiver) Form ist die Wahl (!) der Abwandlungsart geworden bei erschreckte: erschrack, schwellte: schwoll, löschte: erlosch, verderbte: verdarb" (p. 145).

It would be well also to mention the change of Germanic *ē* to *i* before the *u* of the personal ending in the present indicative of strong verbs (cf. ahd. *hilfu, gibu*) by way of supplement to "Selten wird *ē* zu *i* vor folgendem *u*; z. B., in *situ*, *Sitte*=*ᛚᛚᛚ*, *sibun*=*septem*" (p. 133). In the treatment of nouns a few inaccuracies occur. *Brosamen* is not derived from *brechen* (p. 129), of which the Germanic root is *brek*, but is related either to the Germanic root *brut* (cf. ags. *brēotan*) or to the Celtic-Germanic root *brūs* (cf. Kluge); nor *Schwanz* from *schwanken*, but by means of the intensive formations *swangezen, swankzen* from *schwingen* (cf. Kluge). Middle High German *güete* and *schoene* (p. 141) are not originally of the *ō* but of the *i* declension; and there are difficulties in the way of showing that "vom konsonantischem Stamme kommt auch der zeitbestimmende Wesfall *Nachts*=mhd. *nahtes*" (p. 146). The O.H.G. genitive was *naht*, while the form *nahtes* was used only adverbially and was likely due to analogy.

Mistakes of fact, except in so far as some of the above may be so interpreted, are happily few in the book. It may be asked what is meant by "Für ihn [Otfrid] war in erster Linie der Gedanke an seine Gemeinde massgebend" (p. 7). "Was der Deutsche zu thun pflegt, wird ihm zur Pflicht" (p. 51), is precisely hind side before, since *Pflicht* is the abstract noun to *pflegen* long before the verb is used with the meaning 'to be accustomed to.' It is by no means certain that "Mond von Haus aus den (Zeit-)Messer bezeichnet" (p. 88). *Dänemark* is apparently not 'Dänenwald' (p. 89), but simply 'Dänengrenze' (cf. Vigfússon and Kluge); nor is *Seeland* (p. 89) to be derived from an. *lundr* (not *lund* as cited by Professor Weise) but rather to be divided *Seel-* and and referred to the root *sal*. cf. Vigfússon). "Dass es Freude bereitete, das Vieh zur Weide zur führen, sagt das Wort *Wonne*='Weide'" (p. 90). *Wonne*, however, mhd. *wunne* (*wünne*), ahd. *wunna* (*wunni*) got. **wunja*, has in fact quite a different history from the first member of the compound *Wonnemonat* to which Professor Weise refers, for this is related through mhd. *wünne*, ahd. *wunnea* to got. *winja* 'pasturage,' 'fodder' (cf. Kluge). I question also whether in Luther's *wollen doch solcher Predigt nicht, ich kenne des Menschen nicht* we have the government of the genitive by the verb. It seems more likely that the genitive is partitive in the Middle High German fashion after *nicht*. I cannot find that in M.H.G. *wollen* or *kennen* govern the genitive. Franke (*Schriftsprache* Luthers, p. 239) finds that *wollen* governs in Luther the accusative; the only example of the genitive cited being the one given above; while *nicht* occurs for *nichts* (ib. p. 270).¹

A few minor errors remain to be corrected. English *clap* (p. 93, note 3) is Shaksperian, but not modern for 'embrace;' *dear* (p. 226, l. 27) should read *deer*; and *wafre* (p. 232, note),

¹ Grimm, *Wb.* s. v. *kennen* cites: "ich kenn dein nit, wann du hast mein nit bekant, dieweil du lebest"—Heiligenleben, 1472, 127a. Cf. *Gram.* iv, 652: "durch jenes die einfache negation begleitende *niewiht nicht* werden fast alle ahd. und mhd. verneinenden sätze in bezug auf die partitive construction zweifelhaft." Kehrein, *Gram.*, gives no example of a genitive after *wollen*; and none without a negation after *kennen* (iii, 123).

wafer. I do not know what is meant by English *bill* (p. 102, l. 30) associated with German *Unbill* and *billig*, unless possibly an imaginary noun from A.S. *bilewit*. *Mhd* (p. 153, l. 10) is evidently a misprint for *nhd*.

It will be seen that the errors pointed out are not of great moment in themselves, and detract but little from the value of the work from the author's point of view. Adverse criticism is indeed based largely upon a difference of opinion as to method and manner. For a book of its kind *Unsere Muttersprache* is carefully and well written, and the scientific basis of it may be pronounced sufficient. Much useful material is here; the aptly introduced bibliography is especially full; and the treatment is stimulating. The book will not fill the want, still felt by so many learners of German, of a systematic and somewhat detailed history of the language, correlating the grammars of different periods, and explaining the peculiarities of modern German. But in its own sphere it may, after a proper caution, be commended to American students.

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THE ELIZABETHAN ATTITUDE TOWARDS INSANITY.

TO THE EDITORS OF MOD. LANG. NOTES,

SIRS:—The interesting thesis of Mr. Corbin's recent work on "The Elizabethan *Hamlet*," in regard to the conventionally comic aspects of insanity to the contemporaries of Shakspeare, might be enforced by many citations from the literature of the time other than those noticed by Mr. Corbin. In Percy's *Reliques* (ed. Wheatley, London, 1886, vol. ii, pp. 344 f.) there is a sheaf of old songs and ballads of madness. The intent of several of these is obviously comic. The mad-songs from Tom D'Urfey of a somewhat later date (1694), with their bathetical attempts at the sentimentally romantic, suggest that the serious acceptance of the pathos of insanity began early—of course it was existent with the Elizabethans alongside of the comic interpre-